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published in Trübner's series of "Simplified Grammars" in 1891, and there are dictionaries, English-Khasi (1875) and Khasi-English (1906), besides many other aids to the study of the language which need not be mentioned here. It is recognized by the Calcutta University as sufficiently cultivated to be offered for the examinations of that body. Two monthly periodicals are published in it at Shillong, to which place the headquarters of the district were removed from Cherrapunji in 1864, and which has been the permanent seat of the Assam Government since the Province was separated from Bengal in 1874.

The isolation of the Khasi race, in the midst of a great encircling population all of whom belong to the Tibeto-Burman stock, and the remarkable features presented by their language and institutions, soon attracted the attention of comparative philologists and ethnologists. An account of their researches will be found in Dr. Grierson's *Linguistic Survey of India*, vol. ii. Here it will be sufficient to mention the important work of Mr. J. R. Logan, who, in a series of papers published at Singapore between 1850 and 1857 in the *Journal of the Indian Archipelago* (of which he was the editor), demonstrated the relationship which exists between the Khasis and certain peoples of Further India, the chief representatives of whom are the Mōns or Talaings of Pegu and Tenasserim, the Khmērs of Cambodia, and the majority of the inhabitants of Annam. He was even able, through the means of vocabularies furnished to him by the late Bishop Bigandet, to discover the nearest kinsmen of the Khasis in the Palaungs, a tribe inhabiting one of the Shan States to the north-east of Mandalay on the middle Salween. With the progress of research it became apparent that the Mōn-Khmēr group of Indo-

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China thus constituted, to which the Khasis belong, was in some way connected with the large linguistic family in the Indian Peninsula once called Kolarian, but now more generally known as *Mundā*, who inhabit the hilly region of Chutia Nagpur and parts of the Satpura range in the Central Provinces. Of these tribes the principal are the Santhāls, the Mundās, and the Korkus. In physical characters they differ greatly from the Indo-Chinese Khasis, but the points of resemblance in their languages and in some of their institutions cannot be denied; and the exact nature of the relation between them is as yet one of the unsolved problems of ethnology.

The work of Logan was carried further by Prof. Ernst Kuhn, of Munich, who in 1883 and 1889 published important contributions to our knowledge of the languages and peoples of Further India. More recently our acquaintance with the phonology of Khasi and its relatives has been still further advanced by the labours of Pater W. Schmidt, of Vienna, whose latest work, *Die Mon-Khmer Völker, ein Bindeglied zwischen Völkern Zentralasiens und Australiens* (Braunschweig, 1906), has established the relationship of Khasi not only to the Mon-Khmēr languages, but also to Nicobarese and several dialects spoken by wild tribes in the Malay Peninsula.

There still remains much to be done before the speech of the Khasi nation can be considered to have been thoroughly investigated. In the *Linguistic Survey* four dialects are dealt with, the standard literary form, founded on the language of Cherrapunji, the *Pnār* or *Synteng*, of Jowai, the *War*, spoken in the valleys on the southern face of the hills, and the *Lyngngām*, spoken in the tract adjacent to the Garos on the west. Major Gurdon (p. 203) mentions a fifth, that of Jirang

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147 villages, such as Shella, Borpunji, Umniuh, and in Narpuh in
132 the Jaintia Hills.
361

Origin.

173 The origin of the Khasis is a very vexed question. Although it is probable that the Khasis have inhabited their present abode for at any rate a considerable period, there seems to be a fairly general belief amongst them that they originally came from elsewhere. The Rev. H. Roberts, in the introduction to his Khasi Grammar, states that "tradition, such as it is, connects them politically with the Burmese, to whose king they were up to a comparatively recent date rendering homage, by sending him an annual tribute in the shape of an axe, as an emblem merely of submission." Another tradition points out the north as the direction from which they migrated, and Sylhet as the terminus of their wanderings, from which they were ultimately driven back into their present hill fastnesses by a great flood, after a more or less peaceful occupation of that district. It was on the occasion of this great flood, the legend runs, that the Khasi lost the art of writing, the Khasi losing his book whilst he was swimming at the time of this flood, whereas the Bengali
[212] managed to preserve his. Owing to the Khasis having possessed no written character before the advent of the Welsh missionaries, there are no histories as is the case with the Ahoms of the Assam Valley, and therefore no record of their journeys.
114 Mr. Shadwell, the oldest living authority we have on the
173 Khasis, and one who has been in close touch with the people for more than half a century, mentions a tradition amongst them that they originally came into Assam from Burma *viâ* the Patkoi range, having followed the route of one of the Burmese invasions. Mr. Shadwell has heard them mention the name Patkoi as a hill they met with on their journey. All this sort of
144 thing is, however, inexpressibly vague. In the chapter dealing
173 with "Affinities" have been given some reasons for supposing that the Khasis and other tribes of the Mon-Anam family, originally occupied a large portion of the Indian continent. Where the actual cradle of the Mon-Anam race was, is as

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impossible to state, as it is to fix upon the exact tract of country from which the Aryans sprang. With reference to the Khasi branch of the Mon-Anam family, it would seem reasonable to suppose that if they are not the autochthons of a portion of the hills on the southern bank of the Brahmaputra, and if they migrated to Assam from some other country, it is not unlikely that they followed the direction of the different irruptions of foreign peoples into Assam of which we have authentic data, i.e. from south-east to north-west, as was the case with the Ahom invaders of Assam who invaded Assam from their settlements in the Shan States *viâ* the Patkoi range, the different Burmese invasions, the movements of the Khamtis and, again, the Singphos, from the country to the east of the Hukong Valley. Whether the first cousins of the Khasis, the Mons, moved to their present abode from China, whether they are the aborigines of the portion of Burma they at present occupy, or were one of the races "of Turanian origin" who, as Forbes thinks, originally occupied the valley of the Ganges before the Aryan invasion, must be left to others more qualified than myself to determine. Further, it is difficult to clear up the mystery of the survival, in an isolated position, of people like the Ho-Mundas, whose language and certain customs exhibit points of similarity with those of the Khasis, in close proximity to the Dravidian tribes and at a great distance from the Khasis, there being no people who exhibit similar characteristics inhabiting countries situated in between; but we can, I think, reasonably suppose that the Khasis are an offshoot of the Mon people of Further India in the light of the historical fact I have quoted, i.e. that the movements of races into Assam have usually, although not invariably, taken place from the east, and not from the west. The tendency for outside people to move into Assam from the east still continues.

Affinities.

The late Mr. S. E. Peal, F.R.G.S., in an interesting and suggestive paper published in the Journal of the Asiatic Society of Bengal in 1896, drew attention to certain illustrations of

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[114] 412 191 144

"singular shoulder-headed celts," found only in the Malay Peninsula till the year 1875, when they were also discovered in Chota Nagpur, and figured in the Journal of the Asiatic Society of Bengal for June of that year. These "celts" are, as the name implies, ancient stone implements. Mr. Peal goes on to state the interesting fact that when he was at Ledo and Tikak, Naga villages, east of Makum, on the south-east frontier of the Lakhimpur district of Assam, in 1895, he found iron implements, miniature hoes, used by the Nagas, of a similar shape to the "shoulder-headed celts" which had been found in the Malay Peninsula and Chota Nagpur. Now the peculiarly shaped Khasi hoe or *mo-khiw*, a sketch of which is given, with its far projecting shoulders, is merely an enlarged edition of the Naga hoe described by Peal, and may therefore be regarded as a modern representative in iron, although on an enlarged scale, of the "shoulder-headed celts." Another interesting point is that, according to Forbes, the Burmese name for these stone celts is *mo-gyo*. Now the Khasi name for the hoe is *mo-khiw*. The similarity between the two words seems very strong. Forbes says the name *mo-gyo* in Burmese means "cloud or sky chain," which he interprets "thunderbolt," the popular belief there, as in other countries, being that these palæolithic implements fell from heaven. Although the Khasi name *mo-khiw* has no connection whatsoever with aerolites, it is a singular coincidence that the name for the Khasi hoe of the present day should almost exactly correspond with the Burmese name for the palæolithic implement found in Burma and the Malay Peninsula, and when it is remembered that these stone celts are of a different shape from that of the stone implements which have been found in India (with the exception of Chota Nagpur), there would seem to be some grounds for believing that the

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Khasis are connected with people who inhabited the Malay Peninsula and Chota Nagpur at the time of the Stone Age.* That these people were what Logan calls the Mon-Anam, may possibly be the case. Mr. Peal goes on to state, "the discovery is interesting for other reasons, it possibly amounts to a demonstration that Logan (who it is believed was the first to draw attention to the points of resemblance between the languages of the Mon-Anam or Mon-Khmêr and those of the Mundas and the Khasis), was correct in assuming that at one time the Mon-Anam races and influence extended from the Vindyas all over the Ganges Basin, even over Assam, the northern border of the Ultra Indian Peninsula." Mr. Peal then remarks that the Eastern Nagas of the Tirap, Namstik, and Sonkap group "are strikingly like them (i.e. the Mon-Anam races), in many respects, the women being particularly robust, with pale colour and at times rosy cheeks." The interesting statement follows that the men wear the Khasi-Mikir sleeveless coat. Under the heading of dress this will be found described as a garment which leaves the neck and arms bare, with a fringe at the bottom and with a row of tassels across the chest, the coat being fastened by frogs in front. It is a garment of a distinctive character and cannot be mistaken; it used to be worn largely by the Khasis, and is still used extensively by the Syntengs and Lynngams and by the Mikirs, and that it should have been found amongst these Eastern Nagas is certainly remarkable. It is to be regretted that the investigations of the Ethnographical Survey, as at present conducted, have not extended to these Eastern Nagas, who inhabit tracts either outside British territory or in very remote places on its confines, so that we are at present unable to state whether any of these tribes possess other points of affinity, as

* It is interesting to compare the remarks of M. Aymonier in his volume iii. of "Le Cambodge." He writes as follows:—"Mais en Indo-Chine on trouve, partout disseminé, ce que les indigènes, au Cambodge du moins, appellent, comme les peuples les plus éloignés du globe 'les traits de foudre.' Ce sont ici des haches de l'âge néolithique ou de la pierre polie, dont la plupart appartiennent au type repandu en toute la terre. D'autres de ces celtes, dits épaulés, parcequ'ils possèdent un talon d'une forme particulière, paraissent appartenir en propre à l'Indo-Chine et à la presqu'île dekkhanique. Its fourniraient donc un premier indice, non négligeable, d'une communauté d'origine des populations primitives des deux péninsules, cis et trans gangétiques."

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144 211 171 regards social customs, with the Khasis; but it will be noticed in the chapter dealing with memorial stones that some of the Naga tribes are in the habit of erecting monoliths somewhat similar in character to those of the Khasis, and that the Mikirs (who wear the Khasi sleeveless coat), erect memorial stones exactly similar to those of the Khasis. The evidence seems to suggest a theory that the Mon-Anam race, including of course the Khasis, occupied at one time a much larger area in the mountainous country to the south of the Brahmaputra in Assam than it does at present. Further references will be found to this 144 171 point in the section dealing with memorial stones. The fact that the Ho-Mundas of Chota Nagpur also erect memorial stones and that they possess death customs very similar to those of the Khasis, has also been noticed in the same chapter. We have, therefore, the following points of similarity as regards customs between the Khasis on the one hand, certain Eastern Naga tribes, the Mikirs, and the ancient inhabitants of the Malay Peninsula on the other:—

(*a*) Peculiarly shaped hoe, i.e. the hoe with far projecting shoulders	1. Khasis. 2. Certain Eastern Naga tribes. 3. The ancient inhabitants of the Malay Peninsula. 4. The ancient inhabitants of Chota Nagpur (the Ho-Mundas?).
(*b*) Sleeveless coat	1. Khasis. 2. Mikirs. 3. Certain Eastern Naga tribes.
(*c*) Memorial stones	1. Khasis. 2. Mikirs. 3. Certain Eastern Naga tribes. 4. Ho-Mundas of Chota Nagpur.

197 144 I wish to draw no definite conclusions from the above facts, but they are certainly worth considering with reference to Logan's theory as stated by Peal: the theory being based on Logan's philological inquiries. Thanks to the labours of Grierson, Logan, and Kuhn in the linguistic field, we know that the languages of the Mon-Khmêr group in Burma and the Malay Peninsula are intimately connected with Khasi. I say, intimately, advisedly, for not only are roots of words seen to be similar, but the order of the words in the sentence is found to be the same, indicating that both these people think in the same order when wishing to express themselves by speech.

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There are also syntactical agreements. We may take it as finally proved by Dr. Grierson and Professor Kuhn that the Mon-Khmèr, Palaung, Wa, and Khasi languages are closely connected. In the section of the Monograph which deals with language some striking similarities between the languages of these tribes will be pointed out. We have not so far been able to discover social customs common to the Palaungs and the Khasis; this is probably due to the conversion of the Palaungs to Buddhism, the change in the religion of the people having possibly caused the abandonment of the primitive customs of the tribe. In a few years' time, if the progressive rate of conversions of Khasis to Christianity continues, probably the greater number of the Khasi social customs will have disappeared and others will have taken their place, so that it cannot be argued that because no manifest social customs can now be found common to the Khasis and the Palaungs, there is no connection between these two tribes. The strong linguistic affinity between these two peoples and the wild *Was* of Burma points to an intimate connection between all three in the past. As knowledge of the habits of the wild *Was* improves, it is quite possible that social customs of this tribe may be found to be held in common with the Khasis. With regard to social affinities it will be interesting to note the Palaung folk-tale of the origin of their Sawbwa, which is reproduced in Sir George Scott's Upper Burma Gazetteer. The Sawbwa, it is related, is descended from the Naga Princess Thusandi who lived in the *Nat* tank on the Mongok hills and who laid three eggs, from one of which was born the ancestor of the Palaung Sawbwa. Here we see how the Palaung regards the egg, and it is noteworthy that the Khasis lay great stress on its potency in divination for the purposes of religious sacrifices, and that at death it is placed on the stomach of the deceased and is afterwards broken at the funeral pyre. Amongst some of the tribes of the Malay Archipelago also the *Gaji-Guru* or medicine-man "can see from the yolk of an egg, broken whilst sacramentally counting from one to seven, from what illness a man is suffering and what has caused it." Here we have an almost exactly parallel case to the Khasi custom of egg-breaking.

In the Palaung folk-tale above referred to the importance of

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144 the egg in the eyes of Palaung is demonstrated, and we know
825 how the Khasi regards it. But the folk-tale is also important
171 as suggesting that the ancient people of Pagan were originally serpent-worshippers, i.e. Nágás, and it is interesting to note that the Rumai or Palaung women of the present day "wear a dress which is like the skin of the Naga (snake)." Is it possible that the Khasi superstition of the *thlen*, or serpent demon, and its worship, an account of which will be found under the heading of "Human Sacrifices" in the Monograph, has anything to do with the ancient snake-worship of the people of Pagan, and also of the ancient inhabitants of Naga-Dwipa, and that amongst the wild *Was* the custom of head-hunting may have taken the place of the Khasi human sacrifices to the *thlen*?

Notwithstanding that Sir George Scott says the story has very Burman characteristics, the Palaung folk-tale is further interesting in that it speaks of the Sawbwa of the Palaungs being descended from a *princess*. This might be a suggestion of the matriarchate.

171 It can well be imagined how important a matter it is also,
144 in the light of Grierson's and Kuhn's linguistic conclusions, to ascertain whether any of the Mon-Khmêr people in Anam and Cambodia and neighbouring countries possess social customs in common with the Khasis. In case it may be possible for French and Siamese ethnologists in Further India to follow up these inquiries at some subsequent date, it may be stated that information regarding social customs is required with reference to the people who speak the following languages in Anam and Cambodia and Cochin China which belong to the Mon-Khmêr group—*Suk, Stieng, Bahnar, Anamese, Khamen-Boran, Xong, Samre, Khmu*, and *Lamet*.

Notwithstanding our failure up till now to find any patent and direct social customs in common between the Khasis and the Palaungs, I am in hopes that we may yet discover some such affinities. Mr. Lowis, the Superintendent of Ethnography in Burma, states that there is no vestige of the matriarchal system among the Palaungs; but there is the folk-tale I have quoted above. In matters of succession, inheritance, &c., the Palaungs, Mr. Lowis, says, profess to follow the Shans, whose customs in this regard have a Buddhistic basis. The Palaungs

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are devout Buddhists, and, like the Burmans and Shans, bury their lay dead, whereas the Khasis invariably burn. There is nothing in the shape of memorial stones amongst the Palaungs. *Primâ facie* these appear to be points of differentiation between the Palaungs and the Khasis; but they should not, as has already been stated, be regarded as proof positive that the tribes are not connected, and it is possible that under the influence of Buddhism the Palaungs may have almost entirely abandoned their ancient customs, like the Christian Khasis.

Having noticed some similarities as regards birth customs, as described in Dr. Frazer's "Golden Bough," between the Khasis and certain inhabitants of the Dutch East Indies, I wrote to the Dutch authorities in Batavia requesting certain further information. My application was treated with the greatest courtesy, and I am indebted to the kindness of the President, his secretary, and Mr. C. M. Pleyte, Lecturer of Indonesian Ethnology at the Gymnasium of William III., at Batavia, for some interesting as well as valuable information. With reference to possible Malay influence in the countries inhabited by the people who speak the Mon-Khmêr group of languages in Further India, it was thought desirable to ascertain whether any of the people inhabiting the Dutch East Indies possessed anything in common with the Khasis, who also belong to the Mon-Khmêr group. There are, according to Mr. Pleyte, pure matriarchal customs to be found amongst the Minangkabe Malays inhabiting the Padang uplands and adjacent countries, in Sumatra, in Agam, the fifty Kotas, and Tanah Datar, more or less mixed with patriarchal institutions; they are equally followed by the tribes inhabiting parts of Korinchi and other places. The apparently strong survival of the matriarchate in parts of the island of Sumatra, as compared with this corresponding most characteristic feature of the Khasis, is a point for consideration. Mr. Pleyte goes on to state "regarding ancestor-worship, it may be said that this is found everywhere throughout the whole Archipelago; even the tribes that have already adopted Islam, venerate the spirits of their departed." The same might be said of some of the Khasis who have accepted Christianity, and much more of the Japanese. I would here refer the reader to the chapter on "Ancestor-worship." In the

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Southern Moluccas the placenta is mixed with ashes, placed in a pot, and hung on a tree; a similar custom is observed in Mandeling, on the west coast of Sumatra. This is a custom universally observed amongst the Khasis at births. Teknonomy to some extent prevails amongst some of these Malay tribes as with the Khasis. It will be seen from the above notes that there are some interesting points of affinity between the Khasis and some of the Malay tribes, and if we add that the Khasis are decidedly Malay in appearance, we cannot but wonder whether the Malays have any connection not only with the Mon-Khmer family, but also with the Khasis, with the Ho-Mundas, and with the Naga tribes mentioned by Mr. Peal in his interesting paper published in the Journal of the Asiatic Society of Bengal, already referred to. We will study the strong linguistic affinities between these peoples in the section which deals with language.

M. Aymonier in "Le Cambodge" mentions the matriarchate as having been prevalent apparently amongst the primitive races of Cambodia, and notes that the ancient Chinese writers spoke of Queens in Fou-nan (Cambodia). If the Khmêrs were the ancient people of Cambodia, here we have an important land-mark in common between them and the Khasis. M. Aymonier goes on to speak of priestesses, and the Cambodian taboo, *tam* or *trenam*, which Mr. Lowis, the Superintendent of Ethnography in Burma, suggests may be akin to the Khasi *sang*.

DRESS.

Dress may be divided into two divisions, ancient and modern. It will be convenient to take the former division first. The Khasi males of the interior wear the sleeveless coat or *jymphong*, which is a garment leaving the neck and arms bare, with a fringe at the bottom, and with a row of tassels across the chest; it is fastened by frogs in front. This coat, however, may be said to be going out of fashion in the Khasi Hills, its place being taken by coats of European pattern in the more civilized centres and by all sorts of nondescript garments in the interior. The sleeveless coat, however, is still worn by many

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or difference. It is owing to these three different names being used for the same people that there has been so much confusion about Lynngams previously; e.g. at one census they were named *Lynngam*, at another they received the appellation of Garo, and at a third enumeration they were called Khasis. In Section I. the habitat of the Lynngams has been roughly defined. It is impossible to define the Lynngam country exactly, because these people are continually shifting their village sites owing to the exigencies of *jhum* cultivation, which has been described in Section II. Some of the Lynngams preserve a tradition that they originally came from the Kamrup plains. It is interesting that a people, like the Garos in so many respects, should have the same idea as the Garos as to the hills on the south bank of the Brahmaputra not always having been their abode. The Garo legend is that they dwelt for some years in the Goalpara and Kamrup plains after they descended from Thibet, and before they moved to the Garo Hills; and there is unmistakable evidence of their occupation of both districts in the shape of certain Garo villages on both banks of the Brahmaputra for some little distance up the river. If, as I suspect, the Lynngams are an offshoot of the Garos, it is, perhaps, possible that they entered the Khasi Hills much in the same way as the Garos entered the hill district to which they have given their name. The Lynngams are much darker than the Khasis, and possess the Thibeto-Burman type of feature often to a marked degree. It is not extraordinary that they should have adopted some of the Khasi customs, for the Khasis, being the stronger people, would in course of time be bound to influence them in this respect. That the Lynngams observe the matriarchate and erect (some clans) memorial stones is not peculiar, because the Garos, like the Khasis, are also a matriarchal people (to a limited degree), and the custom of erecting memorial stones is not confined to the Khasis, for other hill tribes in Assam observe the practice, e.g. certain Naga tribes and the Mikirs; and the Garos themselves put up carved posts, called *kima*, in honour of the departed. Although there is not much intermarriage between the Khasis and the Lynngams nowadays, perhaps in days gone by there was a mixture of blood, the result being the hybrid race we are now

20: Hunter G-4 (no date) 1897 AR7 Khasi AR7

public auction. The Assam rules, as revised in 1875-76, reserve to Government the right of pre-emption at the price of Rs. 600 (£60) in the case of every elephant captured between 6 feet and 7½ feet in height. For every elephant caught that is not purchased by Government, a royalty of Rs. 100 (£10) is payable within one month after capture. Certain methods of hunting are prohibited.

POPULATION.—Prior to 1872 no attempts had been made at a Census of the Khási and Jáintiá Hills, but in 1870 the Deputy-Commissioner approximately estimated the population at 118,925 souls. In 1872, at the time of the Bengal Census, operations were set on foot in these Hills, but on a less elaborate system than in Regulation Districts. In the Khási Hills, the Census of the various petty States was effected through the chiefs; in British territory in the Jáintiá Hills, the *dolloís* conducted the enumeration; while at Shillong and other places under direct administration, the work was done by officers attached to the Deputy-Commissioner's office. The results are thus returned:—Adults—males, 39,882; and females, 44,298: total adults, 84,280. Children under twelve years of age—males, 28,611; and females, 28,947: total children, 57,558. Total males, 68,593; total females, 73,245. Grand total, 141,838; proportion of males, 48·36 per cent. The total area of the District, according to the latest returns, is 6157 square miles, which gives an average density of 23 persons per square mile. The number of villages is 1003; the number of houses, 30,557, of which 350 are returned as of the better sort.

ETHNICAL DIVISION OF THE PEOPLE.—The population consists almost exclusively of aboriginal tribes and races, viz. Khásiás and Syntengs (who form the bulk of the inhabitants of the Khási and Jáintiá Hills respectively), Míkírs, Gáros, and Kukís. The only other dwellers in the Hills are the European officials and military officers at Shillong and Cherrá Púnjí, with their native servants and followers, a few Bengálí officials, and the sepoys of a regiment of native infantry. The classification of the inhabitants according to religion shows:—141,283 aborigines; 365 Hindus; 62 Muhammadans; and 128 Christians, including 35 Europeans, 8 Eurasians, and 85 native converts.

THE KHASIAS.—The following sketch of the physical characteristics and customs of the Khásiás has been kindly furnished to me by the Deputy-Commissioner, Colonel Bivar; it is reproduced almost verbatim from his report and on his authority:—

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144 'ETHNOLOGY.—In order to determine the ethnological position of the Khásiás, we need dwell upon a few only of their physical characteristics, viz. those which are held to indicate that type of the human family, the Mongolian, to which they undoubtedly belong. A detailed description of their physiognomy would embrace forms and characters by no means common even to tribes occupying the hills in close proximity to them, much less referable to all branches of the Mongolian stock. These differences in detail, which may be attributed mainly to local influences, render it extremely difficult, if not absolutely impossible, to trace out the exact relation which these mountain tribes bear to each other. But the Mongolian, or, to use a more comprehensive term, the Turanian, physiognomy is unmistakeable in them all—Khásiás, Jáintiás, Gáros, Míkírs, Nágás, Manipuris, etc. The chief points may be briefly stated as follows:—
142 Colour tawny or yellow, though a darker hue is not entirely
[141] unknown; nose somewhat depressed, with a peculiar conformation
[302] towards the forehead at the glabellum, which is very flat and broad; face broad, flat, and squarish, with high and rounded cheek-bones: skull globular rather than square; eyes middle-sized and black, with a yellow tinge in the eyeball; eyelids obliquely set, but less acutely than in the Chinese and other Indo-Chinese races; mouth large, with prominent though not very thick lips; hair black, thick, and worn long, the orthodox style being to tie it up in a knot at the back, varying little with sex; beard remarkably sparse, but the
141 moustache more abundant than the beard. The lower classes go
[826] bare-headed; stature low in the majority of cases; constitution strong and robust; limbs thick, short, and stout; trunk long in proportion and very broad at the waist; calves over-developed, but this is considered an element of beauty, more especially in the women, who, on the average, are fairer and handsomer than the men; carriage ungraceful.

157 'SOCIAL AND MORAL QUALITIES.—Disposition very affable, gentle, and cheerful; rather industrious, but devoid of ingenuity and mechanical skill. In the industrial arts, such as masonry, carpentry,
291 and agriculture, they are amenable to training. Dress amongst the lower classes is confined to a fringed jacket rudely woven of hemp, extending down as far as the thighs, and leaving the arms bare, together with a scanty covering for the loins. The more respectable classes wear a turban of coarse cotton or silk for a head-dress, and a sheet of silk thrown loosely over the shoulders, together with a long

21: Ehrenfels E-4,5 (1950) 1953 AR7 Khasi AR7

105 [175] [197] It will here be recalled that the Khasi are a matrilineal agricultural people, pre-litterate until the advent of the British in the sixth decade of the 19th century, organized under democratically ruling *siem*, or Khasi princes and chieftains and speaking an Austro-Asiatic language [14]. Their physical affinities are unmistakably mongoloid and quite distinct from the Assamese speaking plains-Indians, — but not from the other mountaineers of Assam, Nepal and even Burmah or China, with whom they feel to be more closely related, as with the Indian phinspeople, as some of the tribal designations in the following lists of terms for Non-Khasi testifies (comp. No. 41 as against No. 42, 43 and 43/*a-e*).

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114 122 In the collection of the material, I was hampered by my inability to pick up the Khasi language sufficiently quickly, for conversation without the help of an interpreter, but on the other hand greatly eased by generous and voluntary assistance on the part of several Khasi friends, especially U Ekiman Singh, the President, Unitarian Union, Khasi- and Jaintai Hills and his (Khasi) wife, Ka Austria [15], who offered me hospitality in their house at Maw Syn Jri, during my stay there. Dr. H. LYNGDOH, Shillong, the author of detailed accounts on Khasi religious ceremonial and institutions [16], U Jeeban Roy, a leading Pnár gentleman of Jowei in the Jaintia Hills, Ka Ellen Giri, Principal, Govt. Basic Education Training Centre, Malki, Shillong, Ka Kongmen, Shillong, and U David Roy, Prime Minister (retd.), and a number of hospitable Wár Khasi and Wár-Jaintia pan-leaf cultivators in the southern slopes of the Khasi- and Jaintia Hills, especially from the villages Mawlat and Padu, also helped me greatly in my task. My thanks are due to all of them.

101 114 The data, submitted and briefly described in this paper were thus collected in four different areas.

1. The South-eastern corner of the Khasi-Hills (plateau-area),
2. the southern slopes of the Khasi Hills, the "Wár-Khasi country" between the Khasi plateau proper and the northern boundary of East Pakistan,
3. the central plateau of the Jaintia Hills, round its capital market Jowei, and
4. the southern slopes of the Jaintia Hills, the "Wár-Jaintia country" between these and a section of the northern boundary of East Pakistan, further to the East than area 2.

197 Slightly different Khasi dialects are spoken in these four regions, Jaintia (Pnár or "Synteng") and Wár-Jaintia being more akin to each other, similarly as Plateau-Khasi and Wár-Khasi are.

101 175 The Pnár or Jaintias ("Synteng" is a slightly opprobious designation, used by the Plateau-Khasi for these, their eastern neighbours) look back

[14] SCHMIDT (1906).

[553] [15] So named, because Austria was much in the news at the time of her birth, during the first world war; — a fact which illustrates the Khasi peculiarity to use either ad hoc inventions as names for children, or to adopt such, from the Khasi point of view, outlandish words like: "Ka Austria" or "Ka Mediterranean Sea" as names for their children.

[16] LYNGDOH (1937).

21: Ehrenfels E-4,5 (1950) 1953 AR7 Khasi AR7

on a historical past, different from that of the Khasi proper, the former having been ruled by the powerful, but somewhat Hinduised dynasty of the Jaintia Rajas until the Jaintia Wars of the British; the latter by small independent chiefs. Yet Jaintia social organization appears on the whole to preserve the matrilineal social structure clearer and to be less influenced by plains-acculturation, than that of the Khasi, though a few features of Brahmanical religious observances and also some traces of racial admixture are found in the immediate vicinity of Jowei, the former summer residence of the Jaintia Rajas. Stronger no doubt, than this influence, was that exercised by the British and non-Assamese Indians in the provincial capital Shillong since 1866. Methods of agriculture and other aspects of material civilization differ but little in the Jaintia- and Khasi plateau-areas.

The same cannot be said of both: the Wâr-Khasi and Wâr-Jaintias. Linguistically their affiliations are with the Khasi or Jaintias respectively, in the plateau-areas. Economically, however, both Wâr-groups form a separate pan-leaf cultivating unit in the little accessible steep southern slopes of the Khasi- and Jaintia Hill massif. Both Wâr-groups live in the environment of luscious tropical flora and fauna, sharply differentiated from the cool, barren plateau with its perennial winds and the heroic, if solitary beauty of its highland heaths, which forms the background of both the Khasi- and Jaintia plateau-groups.

The age of the Wâr-Khasi and -Jaintias, as one independent economic, — and two half-independent dialectical linguistic entities, is an intricate problem. The two Wâr-groups subsist on pan-leaf cultivation as a money crop, grown in the thick tree-gardens as creepers; not on food-cultivation, as do the plateau-groups, because there is insufficient space on the steep slopes, for vegetable gardens or -fields. The pan-leaf cultivators therefore depend on food, purchased from outside. The slopes seem to have been uninhabited until not long ago. Yet pan-leaf chewing is such an integral part of Khasi life, that until quite recently, and occasionally even now, a distance between two places is not measured by the number of hours used for walking, but by the number of betelnut- and pan-leaf packages, consumed on the way. Also the common benediction among Khasi expresses the wish that so and so may eat pan in the Garden of God. Yet pan-cultivation and the settlements of the Wâr-people as pan-leaf cultivators in the southern slopes seem comparatively young. Pan-cultivation on the plateau is impracticable. It is therefore possible that pan was for a long time only a much valued import article from the plains, bartered against Khasi ore and iron tools, though it is now an export article from the Wâr-country, brought to the markets of the plains, by both Wâr-Khasi and Wâr-Jaintia women and men.

According to a tradition, across which I came among the Nonglamin clan of the Nongmuker village, the ancestors of the present Wâr people were on the plateau at a time when no pan-cultivation was going on in the slopes and none of the present big estates of pan-tree gardens was yet held by their present (Wâr-) owners. A not distant ancestor of a Nonglamin clan-member who about two of three generations ago told the story to U Siang (one of